

32
The Riches of CHRIST:

Or, The Glorious

TREASURE

OF

Heavenly Joys,

Held forth, and expounded to all good Christians, wherein unspeakable Blessings are proposed for the Encouragement and Comfort of all that will strive and labour to work out their Salvation with Fear and Trembling.

Likewise Exhortations to a true and timely Repentance. With a devout Prayer, suiting so divine a Subject.

Very profitable for all People, and necessary to be had in Families.

By J. BUNTAN.

EDINBURGH:

Printed and sold in Pearson's Cloſe, a little above the Croſs, North Side of the Street.
MDCCXXXVII.

THE BRITISH MUSEUM

100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200

THE BRITISH MUSEUM

100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200

THE BRITISH MUSEUM

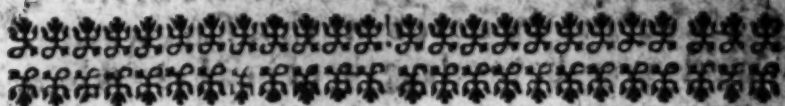


THE BRITISH MUSEUM

THE BRITISH MUSEUM

THE BRITISH MUSEUM

THE BRITISH MUSEUM



The Riches of *Christ*: Or, The glorious Treasure of heavenly Joys, &c.

2 Cor. viii. 9. *For ye know the Grace of our Lord Jesus Christ, that tho' he was rich, yet for your sakes he became poor, that ye thro' his poverty might be rich.*

UPon this consideration we may raise our largest thoughts to an exceeding height; for if we purchase this pearl of great price, if we buy this field, we have a portion laid up, not only sufficient to satisfy the most desirous mind, and craving appetite, not only in this world, but in the world to come, the consideration of which made the Apostle to cry out as in a rapture, *O the height and depth of the riches and mercy of God in Jesus Christ!* In this there is no fading riches, that make to themselves wings and fly away, or are perishing, and cannot relieve or reprove us in our greatest necessity; but an unspeakable and everlasting Treasure, beyond what
the

the world can afford. This Treasure of riches is above the value of a thousand worlds. Would you have length of days? Here you may find it held out to you in one hand. Would you have riches and honour? It is to be found in the other hand. Would you aspire to true greatness? Here you have a crown, not for a time, but for ever and ever: *Be thou faithful unto the death, and I will give you a crown of life*, says our blessed Lord and Saviour. Would ye be a King? Here is a Kingdom worthy of the highest ambition, where we shall reign with our blessed Lord, not only for an age, but endless ages, even to all eternity, as kings and priests. Would you have joy and content? Here it is, as holy *David* witnesseth, *viz. Thou wilt shew me the path of life, in thy presence is fullness of joy, and at thy right hand there are pleasures evermore*, Pf. xvi. 11. Would you have wherewithal to refresh you? Here streams the rivers of waters of life, here's the heavenly *Manna*, the spiritual Food of angels. Would you be always in light, here you need no sun by day nor moon by night; the lamb is the lamp; and the light of his countenance fills the mansions of eternity with dazling Glory, and rays of brightness transcending all the brightness this world is capable of, far beyond what the sun affords, when shining
in

in its full lustre compared with a glimmering taper. If the Q. of *Sheba* came to admire the wisdom of *Solomon*, *behold a greater than Solomon is here!* Behold here the wisdom of the Father, the eternal word, by whom all things were made that are made, and yet he offers himself with all that can be counted rich and glorious, to these that will freely embrace his tender love. O! what would not some Men do for a small portion of earth, which at last they must be separated from? How do we behold wordlings groveling below after vain transitory things, and spare no pain, cost, hazard, or danger to acquire momentary trifles, and neglect to purchase, when such a pearl of price is to be had: Nay even neglect to desire preferring a small weight of perishing earth before an exceeding weight of glory; to prefer sickness, trouble and diseases, before life, ease and immortal happiness: O! consider how infinitely the terms are good, and what infinite gain may be had for the like time well improved, that is spent in seeking after, even riches transcending the largest Account. For as the apostle tells us, *Eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has laid up for those that love and obey him.* All precious things to which this World gives a Name, and of most esteem are not comparable to them; as a drop of
water

water to the ocean, or a grain of sand to the whole mass of Earth: And how great then ought our love to be towards him, that not only renders us this treasure, but shed his rich redeeming blood to purchase it for us, and to draw us out of the snares of destruction, when we lay in darkness, and the shadow of death.

How great ought our veneration to be for so transcendent a love and favour as this? When the innocent submitted to dy to save the guilty from the Power of the second death? *For he hath delivered us from the wrath that is to come,* 1 Thes. i. 10. So that to them that are in Christ there is no condemnation, Rom viii. 1. This being the main promise of God, *That whosoever believeth in him shall not perish, but have everlasting life,* John iii. 15, 16. For this great conqueror has overthrown him that had the power of death (*that is the devil*) delivering them, who through fear of death, were all their lifetime subject to bondage, having spoiled principalities and powers, and made a triumph over death and hell, baffling the king of terrors, and the Enemy of Mankind, who laboured earnestly to enslave and bring to final destruction all the sons of Adam, and had undoubtedly seen his implacable Malice accomplished upon the whole race, had not this great prince divested himself of his glory for a
time

time to free us from bondage and put us into a state and possibility of salvation.

How can we in these thoughts do otherwise than break out into rapture with holy *David*, viz. ' I will magnify thee, and I
' will praise thy name for ever and ever :
' Great is the Lord, and marvellous, worthy to be praised; there is no end of his
' righteousness, the memorial of thy abundant
' kindness shall be shewed and man shall sing
' of thy righteousness, that thy power, thy
' glory, and the mightiness of thy kingdom
' might be known unto men. Thy kingdom
' is an everlasting kingdom, and thy dominion endureth throughout all ages; the Lord
' upholdeth all such as fall, and lifteth up
' those that are cast down; the eyes of all
' wait upon thee, O Lord, and thou givest
' them meat in due season, *Psal. cxlv. 1. &c.*

These considerations, methinks, should raise and inflame the minds of men with desires suitable to the longing after a treasure so inestimable, a pearl worth more than ten thousand worlds, a jewel no where else to be purchased, no where else to be found. A kingdom of all pleasures and delights. These thoughts made the kingly prophet to have but a mean esteem of earthly pomp and grandeur, compared with this, when he cried out, O how amiable are thy dwellings, O thou Lord of hosts? my soul panteth after

after thee, as the hart panteth after the water-brooks, &c. And St. Paul compared all things as dung and dross to the love of Christ; and contragiously affirmed, *That neither height nor depth, principalities nor powers, things present nor things to come, &c. should be able to separate him from the Love of God which is in Jesus Christ, the blessed and admirable Lord of life, glory and immortality; the fairest among ten thousand.*

But here let us consider, to gain the riches of Christ, we must give up ourselves wholly to his divine will, both soul and body; committing ourselves to him as to the hands of a faithful Redeemer, for seeing he has redeemed us from our enemies, that therefore we need not stand in fear of them, according to that of *Isa xliij. 1. Fear not for I have redeemed thee.* But as we are taught in the next words, we should all the days of our life worship him without fear, and when at any time we have grieved so good and so gracious a God, by sinning against him, the remembrance of our redemption should encourage us to return unto him, seeing he, as our saviour hath redeemed and bought us with so great a price, therefore we ought to acknowledge him as our Lord, in right of redemption, and ourselves not to be our own; but his servants, for, therefore Christ died and rose again

again to life, that he might be the Lord of the quick and the dead, *Rom. xiv. 9.* And if we acknowledge him to be our Lord, we must be careful to do his will, or else we in vain do call him so, as did those he reproved, *iz. Why do ye call me Lord, and do not the Things that I command you? Luke vi. 46.*

Christ died for all, that those who live should not henceforth live unto themselves, but unto him who died for them, and rose again, 2. Cor v. 15.

This consideration caused the primitive Christians to seal their testimonies with their blood, running violently to flames and tortures, and not accepting any deliverance that might render them unworthy of the riches and mercy of their redeemer, who had so freely laid down his life to purchase them glory and immortality, in a kingdom that lasts as long as God is God, and that is endless, and to all eternity. Here we have, even in our best state, but a glimpse of the glory that shall be revealed; and how often have good christians despised and trampled on all riches, honour and glory this world could give, and embraced all the miseries we suppose can make a man the most miserable of creatures; to follow the guidance of that marvellous light that has been revealed, nothing but the riches of Christ held forth in his meritorious death and passion could satisfy

satisfy or bound the large desire of their souls. No worlds below, tho' innumerable, adorned with all the gaudy Vanities and momentary pleasures, could balance the least thought of eternal happiness; and many times raptures of Joy in holy and pious contemplation, have raised them even to heaven itself, in imagination, whilst their bodies have remained on earth, and made them with *St. Paul* to cry out *That they desire to be dissolved and to be with Christ*. The holy martyrs have clapped their hands in the midst of the flames, whilst their finger ends have blazed with fire, like so many torches, to light their souls to the mansions of eternal bliss, prepared for them by their redeemer, and sung triumph and praise to the Lord Jesus, who strengthened and supported them in the midst of their fiery trial; and some have confessed when the flames have encompassed them, and part of their bodies consumed, that they have felt no more pain than in a bed of downs, and that the coals of fire and devouring flames have appeared like a pleasant Garden of roses and lillies round them.

O that Men would be wise, and consider these things, that they would with *St. Paul*, *dy daily to sin*, and the corruption of the flesh, *to live to Christ in righteousness and purity of spirit*, that so they may justly lay claim to his merit, to the riches and treasure of his mercy; for

no doubt the consideration of the stupenduous redemption that he has wrought for the Sons and daughters of men, occasioned what St. John saw in Rev: iv. 9, 10, 11, viz. *And when the beasts (whose character you will find at large in that chapter) give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever: The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour, and for thy pleasure they are and were created.*

Could we have a prospect, tho' in a vision of the holy men whose souls were redeemed from the earth, and are triumphing and singing praises and hallelujahs in the highest heavens, with what wonder and amazement the riches and mercy of our blessed Lord transport and carry them away; we should truly and feelingly say with the apostle, *It is good for us to be here*; that is, to be in a state and possibility of gaining the like happy vision of the divine beatitude; we should then look upon every thing else as dark and dull, and conclude them but dross and dung, with St. Paul when wrapt into the third heavens, tho' he knew not whether in the flesh or the Spirit, and saw and heard things so unutterable, that his tongue perhaps was not capable of

expressing words suitable to give mankind an account of them, tho' he had thought fit, or been disposed to reveal them; and after that we find his mind duly enflamed after a fuller fruition of them. Life itself (that was to dismiss him from the lower world) seem'd tedious to him, and made him count death the king of terrors, so dreadful to the greatest part of men, to set him at liberty, as it appears by his desiring to be dissolved, *and to be with Christ*, whilst wordlings are contending for earthly treasure that is of small duration, and cannot give the least real content. Let us raise our souls to take a prospect of the true riches, the treasure of everlasting duration, even the riches of Christ's mercy and love towards miserable sinners; who, when laid in darkness and the shadow of death, gave his life as a ransom for us, to appease his father's justice.

O! let not the consideration of worldly treasure make you turn aside from following this rich mine, this golden vein of heavenly treasure, let us renounce the whole world to purchase it; let nothing stand in competition, or be thought too dear, to part with all upon this account, so we may not lose for trifles the most excellent of all riches promised to us in the gospel.

And every one that (says our blessed Saviour) *hath forsaken houses, or brethren, or sisters,*

or

or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life, Mat. xix. 29. Here is a promise worth a thousand worlds, worthy the shaking off and sacrificing all our darling affections, that stand between us and Christ, to hinder us from running into his blessed arms, and wholly casting our selves upon the riches of his mercy, in which alone there is comfort and rest for weary souls.

The king (says holy David) shall join in thy strength, O Lord; and in thy salvation how greatly shall he rejoice. Psal. xxi. 1. If we cast our anchor here, we have a sure foundation, and he that is the disposer of all things will not suffer us, even in this life, to want what he sees convenient for us. The earth is the Lord's and the fullness thereof, the world and they that dwell therein: For he hath founded it upon the seas, and established it upon the floods, Ps. xxiv. 1, 2.

Many times we find indeed that God withholds his hands from the righteous, and gives them not such plenty of earthly things as the wicked commonly possess; this made David almost stumble, but when he had better considered, he greatly rejoiced, for as our blessed Lord confessed that his kingdom was not of this world, we may well believe, that those whom he loves shall not have their portion here, but receive it in the kingdom prepared for them, in all fullness of joy and
bles.

blessedness, even the riches of Christ shall be their part; then they may truly say their lot is fallen in a fair land! the Lord is their heritage, even the Lord of glory: the king of saints, and angels, who has subdued for us death and the grave; who died and rose again, that he might become Lord both of the living and the dead. And in this case the Christian may assure himself with holy David, viz. *The Lord is my shepherd, I shall not want: He maketh me ly down in green pastures, he leadeth me beside the still waters, he restoreth my soul, he leadeth me in the paths of righteousness for his names sake. Yea tho' I walk thro' the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff shall comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over: Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever,* Psal. xxiii. 1, 2, 3, 4, 5, 6. Now seeing all power in heaven and earth is given to our blessed Lord, how can we doubt but the riches of his mercy would extend to those that love him, and keep his word in truth and uprightness?

O then let us strive now to run the race that is set before us, that we may have the reward Christ offers in the riches of his mercy, which nothing can come near in value.

If we can possess ourselves of that, we have all that ought to be desirable, all that can make us eternally happy; these are the only aims and wishes of the saints of God, they desire to purchase nothing but Christ; and in him find all that is rich, glorious and good, all that is lovely and amiable; he is the only pearl of price, the rich treasure in the field, for which we should freely part with all to purchase, and the bargain no doubt will enrich us for ever, and satisfy the vastest desire that the thoughts can frame.

O that I had wings like a dove, (saith holy David, in the rapture of these thoughts) that I might fly away, and be at rest. And certainly there remaineth, as holy writ mentioneth, a rest for the people of God, which through the riches and mercy of our Lord Jesus Christ and his merits may be obtained, if we consider even in this our day the things that belong to our peace. Which grant O Lord, for thy infinite mercies sake, that we may praise and magnify thy holy name, world without end, Amen.

The P R A Y E R.

O Blessed Jesus, consider me a miserable wretch, whom in the riches of thy mercy, in shedding thy most precious blood, thou hast

hast redeemed from death to life; my soul
 is ravished with the thoughts of thy tran-
 scendant compassion. O! draw me, and I
 shall follow with joy and delight. O! turn
 not away thy amiable eyes, lest I faint;
 for my soul is full of love; guide me in thy
 truth, and let me so live, that when I die
 my soul may rest with thee; *Amen.*

F I N I S

5 APR 58

